hṛd rog kāma

Lust The disease of the  heart

Sreela Bhakti Ballabh Tīrtha Goswāmī Mahārāj

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On the most auspicious tithi of
Sree Rāma Navami and 93rd Vyāsapūja of
His Divine Grace
Sreela Bhakti Ballabh Tīrtha Goswāmī Mahārāj



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All Glory to Sree Sree Guru and Gaurāṅga

Preface

The constitutional position of the jīvātmas is that they are the eternal servants of the Supreme Personality of Godhead, Sree Kṛṣṇa, but, due to a competitive spirit, some of them desire to interact with the bahiraṅgā-śakti (external material potency) of the Lord, as it allows them to think of themselves falsely as controllers rather than the eternal spiritual servants they actually are. By the grace of Guru-Vaiṣṇava-Bhagavān, a person can realize that lust in the heart, manifested as the exploitation of other living beings and material nature, is the root cause of all the strife, conflict and chaos that we observe in the world. Aversion, rather than devotion to God, and the replacement of His desires with ours in the name of self-interest, cannot bring about a co-operative and peaceful society.

When one suffers from a disease one approaches a physician, a specialist in his or her field. As there

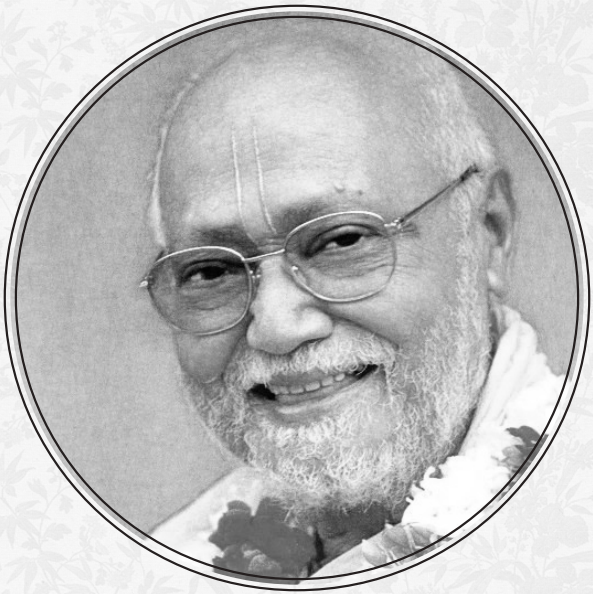
is no material solution to this fundamental dilemma of the jīvātma, i.e. misplaced and distorted desire, we must approach a qualified spiritual practitioner, a spiritual physician, who can offer expert advice on how to overcome this disease. Such a person will prescribe the appropriate medicine which, when imbibed according to his or her specific instructions, will bring about a permanent cure.

His Divine Grace Sreela Bhakti Ballabh Tīrtha Goswāmī Mahārāj is accepted as a superlative example of such a spiritual physician by the disciples of His Divine Grace Sreela Bhakti Siddhānta Saraswatī Ṭhākura Prabhupād. In this book, he has thoroughly identified this profound defect of the living beings' temperament by means of his vast knowledge of śāstra (scripture), intimate connection to his predecessor āchāryas and personal insight as a pure devotee of Lord Sree Kṛṣṇa. He has also kindly provided a detailed analysis of the means to banish this demon of lust from the heart. Any person fortunate enough to read this publication will not

only acquire an appreciation of the depth of the problem of impure desire, but will also hopefully be inspired to undertake the means of its eradication or to increase their present efforts to eradicate it.

We pray for the divine blessings of our Most Revered Gurudeva and Their Lordships Sree Sree Rādhā-Kṛṣṇa that this humble offering may please Them, as Their desire is our desire. We also humbly request the reader to forgive us for any accidental errors or omissions that may have occurred in this work.

Vaiṣṇava Dāsānudās,
Akinchana Dās, U. K.



His Divine Grace

Sreela Bhakti Ballabh Tīrtha Goswāmī Mahārāj

Hṛd-roga-kāma

dhyāyato viṣayān puṁsaḥ
saṅgas teṣūpajāyate
saṅgāt sañjāyate kāmaḥ
kāmāt krodho 'bhijāyate
krodhād bhavati sammohaḥ
sammohāt smṛti-vibhramaḥ
smṛti-bhraṁśād buddhi-nāśo
buddhi-nāśāt praṇaśyati

(Sreemad Bhagavad Gītā 2.62-63)

[While contemplating the objects of the senses, a person develops attachment for them. Due to such attachment lust develops, leading to anger. From anger complete delusion arises and, from delusion, bewilderment of memory occurs. When memory is bewildered intelligence is lost, and when intelligence is lost one falls down into the pit of worldly life.]

These instructions of Supreme Lord Sree Kṛṣṇa are meant for all living entities although they were spoken to Arjuna, who was playing the pastime of being in great distress. They should be accepted and followed by the sincere votaries earnestly desiring their own eternal benefit. The scriptural quotes are not to be used with the intention to instruct others and rectify them. When one personally acts upon those instructions, that power will automatically influence others. Only the instructions of those great personalities, who have actual love for all living beings, can bring about positive transformation in others. The efforts of all others only go in vain.

Sreela Bhaktivinode Ṭhākura, the personal associate of Sree Kṛṣṇa, has written, "Carefully meditate upon the futility of false renunciation (phalgu-vairāgya) while following scriptural injunctions (vidhi-mārga). Even while repeatedly practicing detachment, when the objects of worldly sense pleasures (viṣaya) appear in the mind, the association with or attachment to those objects begins. From

this, intense desire (kāma) sprouts which results in anger (krodha). Anger leads to infatuation (moha), which in turn leads to delusion (smṛti-vibhrama). Consequently, the intelligence is lost (buddhi-nāśa), which finally results in total devastation. So, the path of false renunciation mentioned in the scriptures, on most occasions, leads to such a state and hence this path is full of impediments."

In his commentary to this verse, Sreela Viśwanātha Chakravartīpād has written that the one who is steadily situated in consciousness (sthita-prajña) controls his external senses by subjugating the mind. In this verse, an indication of the consequences that occur due to an uncontrolled mind is made. The five knowledge-acquiring senses are: the nose, tongue, eyes, skin and ears, and the objects of these senses are: smell, taste, form, touch and sound. By contemplating the objects of the five material senses, one becomes attached to them. This leads to an intense desire to obtain them. When such desires are not fulfilled, anger arises. Anger

leads to infatuation, which in turn results in the loss of discrimination between good and bad. This leads to forgetfulness of scriptural instructions meant for one's own welfare. Due to this loss of intelligence, one faces complete devastation, i.e. falling down into the pit of worldly life.

The commentary by Sreela Bhaktivinode Ṭhākura on the 59th Verse of the 2nd Chapter of Bhagavad Gītā: *viṣayā vinivartante nirāhārasya dehinaḥ rasa-varjaṁ raso 'py asya paraṁ dṛṣṭvā nivartate*, is to be considered very carefully. The prescription of abstaining from the objects of the senses in order to get detachment from them is meant only for highly ignorant enslaved jīvas immersed in bodily consciousness. The eight-limbed yoga system (aṣṭānga-yoga) containing practices such as self-restraint (yama), fixed observance (niyama), posture (āsana), breath regulation (prāṇāyāma) and abstraction (pratyāhāra) to attain detachment from sense objects, is meant for this class of people. However, such practices are not acceptable for one

who is firmly fixed in consciousness (sthita-prajña). The sthita-prajñas, having envisioned the elegance of the Highest Truth (param-tattva), get attracted to that and give up the inferior attraction toward gross worldly objects. Although the prescriptions for controlling the senses by restraining them are available for highly ignorant people, the greatest eternal welfare cannot embrace the living entities other than through the path of attachment to the Highest Truth (rāga-mārga). Only attachment to a superior object enables one give up attraction toward inferior objects.

As an example, for a person who has only tasted impure molasses (jaggery) and has never tasted pure molasses, even if someone tries to convince him of the filthiness and tastelessness of impure molasses, he will be unable to give up his attraction for it. But upon tasting pure molasses, his attraction to impure molasses will automatically vanish, not to speak of tasting even higher sweets such as sugar or candy. In a similar way, one's attachment to inferior objects

will not cease unless a superior taste is relished. Only when an ignorant person is encouraged to taste a superior object by someone with personal realization, will his attraction to inferior objects fade away. Otherwise, an ignorant person cannot give up his fascination toward inferior objects by his own efforts.

A person who possesses realization of the Supreme Lord is not only rare, but is an extreme rarity to be found in this world:

muktānām api siddhānāṁ
nārāyaṇa-parāyaṇaḥ
su-durlabhaḥ praśāntātmā
koṭiṣv api mahā-mune

(Sreemad Bhāgavatam 6.14.5)

According to Sree Chaitanya Charitāmṛta (Madhya-līlā 19.148): *koṭi mukta madhye durlabha eka kṛṣṇa bhakta*, out of many millions of liberated persons, a pure devotee of Supreme Lord Sree Kṛṣṇa is very difficult to find.

As a pure devotee is rare, so is a fortunate, surrendered practitioner. Among the ordinary souls, the scarcity of a person completely detached from material sense objects is due to the scarcity of such a sincere votary:

manuṣyāṇāṁ sahasreṣu
kaśchid yatati siddhaye
yatatām api siddhānāṁ
kaśchin māṁ vetti tattvataḥ

(Sreemad Bhagavad Gītā 7.3)

Sreela Bhaktivinode Ṭhākura, describing the underlying implications (marmānuvāda) of the above verse writes, "Among innumerable living entities, the human birth is rare. Among many thousands of human beings, a few endeavor for perfection, and of those who have achieved perfection, hardly one knows Me or My personal form in truth. The empirical philosophers (jñānis) and the yogis mentioned in the previous six chapters of Sreemad Bhagavad Gītā, can easily attain knowledge of impersonal Brahman

(brahma-jñāna) by their endeavors, but it is impossible for them to acquire knowledge of Bhagavān (personal form of the Lord) which is more subtle than the object of their meditation."

There is no need to be disheartened upon learning that the Supreme Lord is rarely obtained, because He is easily attainable for those who are completely surrendered to Him:

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ

(Sreemad Bhagavad Gītā 7.19)

[After many births, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.]

He is unattainable to the followers of the ascending process (ārohavāda) but easily attainable for the

surrendered: *praṇatābhigamyaṁ mūḍhairavedyaṁ*. Sree Prahlād instructs the demoniac boys as follows:

na hy achyutaṁ prīṇayato
bahv-āyāso 'surātmajāḥ
ātmatvāt sarva-bhūtānāṁ
siddhatvād iha sarvataḥ

(Sreemad Bhāgavatam 7.6.19)

[My dear sons of the demons, it is not at all difficult to please Achyuta (from Whom no one can be detached) Sree Hari. It is very difficult to win the hearts of those who are connected with the body. But since Supreme Lord Sree Hari is situated as the dear-most person in the hearts of all the living beings, one does not have to undergo hardships to search for Him or please Him.]

One does not even need any article to serve Him as He can be served via one's mind. Just by sincerely praying from the core of the heart, "Hey Prāṇanāth (Lord of my life) kindly be pleased" He can be

satisfied. There is no consideration of age in order to worship Him. A surrendered soul can please the Supreme Lord simply by hearing and chanting His Name, Form, Glories, and Pastimes. The Supreme Lord possesses the love and affection of millions of mothers and fathers for all the jīvas. Although the relations in this world are material in nature and materially motivated, it can be seen that the mother's affection toward her child is such that she accepts food from the mouth of her child even though it is mixed with the child's saliva.

In a similar manner, the Supreme Lord gives no consideration to any of the material qualifications of a person; He only sees the surrender, faith, devotion and love of that person. Sreela Rūpa Goswāmī, in his composition, Padyāvali, quotes a verse from a poet of South India:

vyādhasya ācharaṇaṁ dhṛuvasya cha vayoḥ

vidyā gajendrasya kā

kubjāyāḥ kiṁ nāma rūpam adhikaṁ
kiṁ taṁ sudāmno dhanam
vaṁśa ko vidurasya
yādavapater ugrasya kiṁ pauruṣam
bhaktyā tuṣyati kevalaṁ na cha guṇaiḥ
bhakti-priyo mādhavaḥ

[What good conduct did the hunter (vyādha) have? What was the age of Dhruva? What great beauty did Kubja possess? How much wealth did Sudāma Brāhmaṇa have? Did Vidura belong to a respectable family lineage? What courage did the Lord of the Yādavas, Ugrasena, possess? Supreme Lord Mādhava, Who is fond of devotion, is satisfied only by devotion and not by possessing countless worldly qualities.]

Sree Raghunandana Ṭhākura, the son of Sree Mukunda Dās, who is the personal associate of Sreeman Mahāprabhu and who hailed from Śrīkhaṇḍa, fed laḍḍu (type of sweet ball) to his family deity, Sree Gopīnāth, in his childhood. This pastime

has been written in Sree Uddhava Dās' song as well as in the scripture, Sree Bhaktiratnākara:

prakaṭa śrīkhanḍa vāsa, nāma śrī mukunda dās
ghare sevā gopīnāth jāni
gelā kono kāryāntare, sevā karibāra tare
śrī raghunandane ḍāki āni (1)

ghare āche kṛṣṇa sevā, yatna kare khāoāibā
eta boli mukunda chalilā
pitār ādeśa pāña, sevār sāmagrī laiyā
gopīnāther sammukhe āilā (2)

śrī raghunandana ati, vayaḥ-krama śiṣumati
khāo bole kāndite kāndite
kṛṣṇa se premer vaśe, nā rākhiyā avaśeṣe
sakala khāilā alakṣite (3)

āsiyā mukunda dās, kahe bālaker pāśa
sakala naivedya āna dekhi
śiśu kahe bāp śuno, sakali khāila punaḥ
avaśeṣe kichui nā rākhi (4)

śuni aparūpa hena, vismita hṛdaye punaḥ
āra dine bālake kahiya
sevā anumati diyā, bāḍīr bāhira haiya
punaḥ āsi rahe lukāiya (5)

śrī raghunandana ati, haiya hariṣamati
gopīnāthe lāḍḍu diyā kare
khāo khāo bole ghana, ardheka khāite hena
samaye mukunda dekhi dwāre (6)

ye khāila rahe hena, āra nā khāila punaḥ
dekhiyā mukunda preme bhora
nandana kariya kole, gadgad sware bole
nayane variṣe ghana lora (7)

adyāpi śrīkhanḍa pure, ardha lāḍḍu āche kare
dekhe yata bhāgyavanta jane
abhinna madana jei, śrī raghunandana sei
e uddhava dās rasa bhane (8)

[This pastime was manifest in Śrīkhanḍa where Mukunda Dās used to live. He used to serve the deity of Sree Gopīnātha in his house. One day when

he went outside for some work, he called his son Raghunandana in order to give him the service of the deity. Mukunda said to his son, "Serve the Lord in our house and feed Him with care" and left the house. Being ordered by his father, Raghunandana brought articles for the service of Gopīnātha and set them in front of Him. The child was very innocent, so he cried and pleaded with Gopīnātha to eat the offerings. Subdued by his love, Gopīnātha ate all the offerings without leaving any remnants. After Mukunda Dās returned home he told his son, "Please bring the prasād." In reply, the boy said, "Listen father, Gopīnātha ate everything without leaving any remnants." Hearing this wonderful incident, Mukunda was astonished, so again he called his son, asked him to serve Gopīnātha and left the house. He came back after some time and stayed hidden. The greatly pleased Raghunandana placed a laḍḍu in the hands of Gopīnātha and repeatedly requested Him to eat. After eating half of the laḍḍu, Gopīnātha saw Mukunda at the door. He stopped eating and

remained in His current posture. Mukunda was overcome with feelings of love. He took his son on his lap and spoke in a choked voice while tears rolled down his eyes incessantly. Even now in Sreekhanḍa, fortunate persons get darśana of the Gopīnātha deity with half a laḍḍu in His hand. Supreme Lord Madana (Kṛṣṇa) and His associate Sree Raghunandana are non-different. Uddhava Dās sings such sweet pastimes.]

The Supreme Lord is subdued only through devotion, not by any other means:

bhaktyāham ekayā grāhyaḥ
śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā
śva-pākān api sambhavāt

(Sreemad Bhāgavatam 11.14.21)

[Saintly persons (sādhus) attain Me, the Supersoul (paramātma) and the dearest form, only through the strength of unalloyed devotional service

aroused from their firm faith in Me. Even the low-class men (chaṇḍālas) are purified by one pointed devotion unto Me.]

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

(Sreemad Bhagavad Gītā 9.26)

The Supreme Lord accepts a leaf, flower, fruit or even water if offered with devotion. Sreela Bhaktivinode Ṭhākura has written in this context, "The Lord says: I do not accept the articles offered by the worshippers of the demigods with temporary faith in Me, even if it is done with great endeavor, because they worship Me with ulterior motives." The Supreme Lord grabs and eats the articles of His devotees but He does not even glance at the articles of non-devotees.

Sree Kṛṣṇa accepted the insignificant offerings

of His one-pointed devotees, Vidura and his wife, after rejecting many luxurious and palatable food offerings by His non-devotee, Duryodhana.

The original personality of Godhead, Sree Chaitanya Mahāprabhu, has made known to the world the identity of a truly wealthy and fortunate person via His own personal associate Sree Śrīdhara, who played the pastime of a poor person and lived by selling the products of banana trees. Supreme Lord Sreeman Mahāprabhu's pastimes of snatching the articles of His one-pointed devotee Śrīdhara, are most wonderful and nectarean:

pratidin chāri daṇḍa kalaha kariyā
tabe se kiniye dravya ardha-mūlya diyā
satyavādī śrīdhara yathārtha mūlya bole
ardha-mūlya diyā prabhu nija haste tole
uṭhiyā śrīdhara dās kare kārākāri
eimata śrīdhara-ṭhākurer hurāhuri

(Sree Chaitanya Bhāgavata Madhya 9.163-165)

[Everyday Mahāprabhu used to quarrel with Śrīdhara for four daṇḍas (1 daṇḍa = 24 mins). Only after that would He buy the goods from Śrīdhara at half the price. The honest Śrīdhara would quote the exact price and the Lord would pay him only half of it. He would take away the goods with His own hands and Śrīdhara would grab his goods back. In this way, a tussle between the two would arise.]

prabhu bole 'bhālo bhālo, āra nāhi dāi'
śrīdhara khole prabhu pratyaha anna khāi
bhaktera padārtha prabhu hena mate khāi
koṭi haileo abhakter ulaṭi' nā chāi

(Sree Chaitanya Bhāgavata Madhya 9.184-185)

[The Lord would say, "It is alright, you do not have to give Me any more." Everyday the Lord would eat rice with the bananas snatched from Śrīdhara. In this way, the Lord accepts the offerings of His devotee but never even glances upon the innumerable offerings of a non-devotee.]

Śrīdhara fell unconscious at the courtyard of Śrivāsa upon envisioning the opulent form of the Lord during His Mahāprakāśa-līlā. He regained consciousness by listening the words of Mahāprabhu and composed wonderful prayers to the Lord, being empowered by His mercy. Pleased with His prayers, Mahāprabhu wanted to award him the benediction of the eight-fold mystic perfections (aṣṭa-siddhi) but Śrīdhara would not accept them and, instead, prayed only for the service of the lotus feet of Mahāprabhu:

'māga māga' punaḥ punaḥ bole viśwambhar
śrīdhara bolaye—"prabhu, deha ei var
ye brāhmaṇa kār' nila mora kholapāta
se brāhmaṇa hauk mora janma janma nātha
ye brāhmaṇa mora sange karila kondal
mora prabhu hauk tāṅra caraṇayugal

(Sree Chaitanya Bhāgavata Madhya 9.223-225)

[Viśwambhara (Mahāprabhu) repeatedly asked Śrīdhara to request a boon. In reply, Śrīdhara said, "My dear Lord, may that Brāhmaṇa Who forcefully

snatched my banana leaves, become my Lord life after life. May the feet of that Brāhmaṇa Who quarreled with me, be my eternal object of worship."]

After the deliverance pastimes of the Chāndkāzi, Sreeman Mahāprabhu, while performing sankīrtana with a group of devotees, crossed the marketplace of conch-shell sellers and cloth weavers and reached Śrīdhara's place to take rest. There, with great satisfaction, He drank water from a broken iron vessel. Seeing Mahāprabhu drink water from a broken vessel, Śrīdhara cried out loudly and fainted. By this pastime, Sreeman Mahāprabhu instructs us that one attains devotion by accepting the offerings of a devotee. He considers water from a devotee to be equal to nectar, even if given from a broken vessel. On the other hand, He rejects water offered by a proud non-devotee, even if it is offered in an ornamental vessel. Before Mahāprabhu left home to accept sannyāsa, He would relish the bottle gourd offered by Śrīdhara with great affection. Sachīmāta used to cook a sweet preparation made with milk and

bottle gourd for Mahāprabhu.

While performing devotion it is necessary for one to understand the difference between devotion and anti-devotion. By the fruits of an action, one can ascertain the true nature of the performed action. In his book Sree Bhajana-rahasya, Sree Bhaktivinode Ṭhākura has given evidence from the 11th Canto of Sreemad Bhāgavatam regarding the symptoms of advancement in unalloyed devotion:

bhaktiḥ pareśānubhavo viraktir
anyatra chaiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam

(Sreemad Bhāgavatam 11.2.42)

[Just as one feels satisfaction, nourishment and relief from hunger simultaneously with every morsel of food he takes, so, in a similar way while performing devotional service, a surrendered person gets devotion, higher realization of his eternal relation

with the Lord and detachment from material objects and relations at the same time.]

A surrendered soul attains realization of the Lord and aversion to things not in relation to the Lord as soon as he performs devotional service. If this does not happen, it is to be understood that it is not devotion. Though it may appear to be devotion from the outside, actually he is not surrendered.

Sreela Rūpa Goswāmī has written in Sree Bhaktirasāmṛta-sindhu (Pūrva Vibhāga 1.17):

kleśāghnī śubhadā mokṣa-laghutā-kṛt sudurlabhā
sāndrānanda-viśeṣātmā śrīkṛṣṇa-ākarṣiṇī ca sā

sa (that); bhakti (devotion); kleśāghnī (drives away miseries); śubhadā (brings about auspiciousness); mokṣa-laghutā-kṛt (makes liberation insignificant); sudurlabhā (very rare); sāndrānanda-viśeṣātmā (experiences highly condensed bliss); śrīkṛṣṇa-ākarṣiṇī (attracts the all-attractive Sree Kṛṣṇa); ca (and).

There are two characteristics of sādhana-bhakti (devotion performed according to specific rules and regulations): 1) it drives away miseries and 2) auspiciousness arises. The two characteristics of bhāva-bhakti (devotion with ecstatic feelings) are: 1) it belittles liberation and 2) is very rarely achieved and the two characteristics of prema-bhakti (devotion with spontaneous love) are: 1) it is full of condensed transcendental bliss and 2) attracts all-attractive Sree Kṛṣṇa.

Even after performing devotion, if a person is still troubled by miseries, is devoid of auspiciousness, has not realized the insignificance of liberation, does not feel the highest bliss and has no attraction toward Sree Kṛṣṇa, it is to be understood that it is not actual devotion.

ajñāna-tamera nāma kahiye 'kaitava'
dharma-artha-kāma-mokṣa-vāñchā ādi saba
tāra madhye mokṣa-vāñchā kaitava-pradhāna
yāhā haite kṛṣṇa-bhakti haya antardhāna

kṛṣṇa-bhaktira bādhaka—yata śubhāśubha karma
sei eka jīvera ajñāna-tamo-dharma

(Sree Chaitanya Charitāmṛta Ādi-līlā 1.90, 92, 94)

[The darkness of ignorance is called kaitava, the way of cheating. It manifests in four forms: religiosity, economic development, sense gratification and liberation. Among these four, liberation (mokṣa), or the desire to merge into the Supreme Lord is the foremost cheating process because this leads to the complete disappearance of devotion to Sree Kṛṣṇa. All kinds of activities, both auspicious and inauspicious, that hinder devotion to Sree Kṛṣṇa are nothing but activities in the darkness of ignorance.]

ātmendriya-prīti-vāñchā—tāre bali 'kāma'
kṛṣṇendriya-prīti-icchā dhare 'prema' nāma

(Sree Chaitanya Charitāmṛta Ādi-līlā 4.165)

[The desire to satisfy one's own senses is called lust (kāma). The desire to please the senses of Sree Kṛṣṇa is called transcendental love (prema).]

ataeva kāma-preme bahuta antara
kāma—andha-tamaḥ, prema—nirmala bhāskara

(Sree Chaitanya Charitāmṛta Ādi-līlā 4.171)

[Therefore, lust and love are quite different. Lust is like dense darkness whereas love is like the bright sun.]

Kāma, the desire to satisfy one's own senses, is the heart disease (hṛd-roga) of all jīvas. In other words, it is the desire to enjoy worldly pleasures and, more precisely, all desires other than the satisfaction of Sree Kṛṣṇa. The cause of kāma is misidentification of the self with the perishable body. Ignorance is the cause of such misconception. The cause of ignorance is aversion to Absolute Knowledge, the Undivided Truth, the Supreme Godhead:

vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam
brahmeti paramātmeti bhagavān iti śabdyate

(Sreemad Bhāgavatam 1.2.11)

[The learned transcendentalists who know the

Undivided Absolute Truth describe it as Brahman, Paramātmā or Bhagavān.]

The impersonal Brahman is larger than the largest, Paramātma (Supersoul) is smaller than the most minute, and Bhagavān is the Absolute Truth, in Whom everything including minuteness (aṇutva), hugeness (vibhutva) and anything between the two (madhyatva) exists simultaneously. Among the infinite forms of Godhead (Bhagavān), the highest form is Nandanandana Sree Kṛṣṇa, Who is the cause of all descents (avatāras) and Who is the original Personality of Godhead (svayaṁ bhagavān):

īśvaraḥ paramaḥ kṛṣṇaḥ
sacchid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

(Sree Brahma-saṁhitā 5.1)

[Sree Kṛṣṇa, Who is also known as Govinda, is the Supreme Personality of Godhead. He has an

eternal, cognizant and blissful spiritual form. He has no origin but He is the origin of everything. He is the prime cause of all causes.]

ete chāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge

(Sreemad Bhāgavatam 1.3.28)

[All the descents (avatāras) are either plenary portions or portions of the plenary portions of Sree Kṛṣṇa, the Original Supreme Personality of Godhead. His descents appear on the planets to protect the saintly persons from the disturbances of the demons.]

advaya-jñāna tattva-vastu kṛṣṇera svarūpa
brahma, ātmā, bhagavān—tina tāṅra rūpa

(Sree Chaitanya Charitāmṛta Ādi-līlā 2.65)

[Lord Sree Kṛṣṇa is the undivided Absolute

Truth. He manifests in three forms as Brahman, Paramātmā and Bhagavān.]

bhakti-yoge bhakta pāya yāṅhāra darśana
sūrya yena savigraha dekhe deva-gaṇa
jñāna-yoga-mārge tāṅre bhaje yei saba
brahma-ātma-rūpe tāṅre kare anubhava

(Sree Chaitanya Charitāmṛta, Ādi-līlā 2.25, 26)

[The devotees see the Supreme Lord through their devotional service just as the demigods see the personality of the sun. Those who worship Him following the paths of knowledge and yoga, realize Him as impersonal Brahman and Paramātma.]

Sreeman Mahāprabhu, through His instruction to Sree Sanātana Goswāmī, taught that forgetfulness of Sree Kṛṣṇa is the sole cause of the suffering of the jīvas: *'kṛṣṇa bhuli' sei jīva anādi-bahirmukh, ataeva māya tāre deya saṁsāra duḥkha* (Sree Chaitanya Charitāmṛta Madhya-līlā 20.117).

Sree Jagadānanda Paṇḍit, the personal associate

of Sreeman Mahāprabhu, has stated the following in the scripture Premavivarta:

chitkaṇa—jīva, kṛṣṇa—chinmaya bhāskar
nitya kṛṣṇa dekhi' kṛṣṇe karena ādar
kṛṣṇa bahirmukha haiñā bhoga-vāncha kare
nikaṭastha māyā tāre jāpaṭiya dhare

[The living entity is a particle of consciousness (chit-kaṇa) like particles of light emanating from the Sun, and Sree Kṛṣṇa is complete consciousness—the Transcendental Sun. When the living entities are inclined toward the Eternal Absolute Truth, Sree Kṛṣṇa, they worship Him. However, when they become averse to Him and desire material enjoyment, the illusory energy, which is staying close to them, binds them strongly.]

The divine energy of Sree Kṛṣṇa, consisting of the three modes of material nature, is impossible for the jīvas to overcome. Only those who are surrendered to His lotus feet can attain liberation from the clutches of māyā. He has emphatically declared this

in Sreemad Bhagavad Gītā (7.14).

Sree Kṛṣṇa says in the Gītā that passion for the fulfillment of material desires is the greatest enemy of all those jīvas whose hearts are infected with it. The living beings, who become averse to Sree Kṛṣṇa by their own free will and take shelter of lust, undergo tremendous sufferings. They have created their own enemy—lust.

The words of Prahlād Mahārāj to his father Hiranyakaśipu (Sreemad Bhāgavatam 7.8.9) are of the utmost importance. Most Revered Sreemad Bhaktivedānta Swāmī Mahārāj explained this verse as: "My dear father! Please give up your demoniac mentality. Do not discriminate in your heart between enemies and friends; make your mind equipoised toward everyone. Except for the uncontrolled and misguided mind, there is no enemy within this world. When one sees everyone on the platform of equality, one then comes to the position of worshipping the Lord perfectly."

In this context two verses from the 3rd Chapter of Sreemad Bhagavad Gītā (3.36, 37) are worth mentioning:

arjuna uvācha
atha kena prayukto 'yaṁ
pāpaṁ charati pūruṣaḥ
anicchann api vārṣṇeya
balād iva niyojitaḥ

śrī-bhagavān uvācha
kāma eṣa krodha eṣa
rajo-guṇa-samudbhavaḥ
mahāśano mahā-pāpmā
viddhy enam iha vairiṇam

Sreela Bhaktivinode Ṭhākura explains the underlying implications (marmānuvāda) of the above verses as follows: "After hearing this Arjuna said, 'Oh descendent of Vṛṣṇi! What compels the living entities to engage in sinful activities even though they are not willing? You said that the jīva is an

eternally pure conscious being distinct from material qualities and relations. So it is not the natural tendency of the jīvas to engage in sinful activities. However, it is seen that they are always committing sinful activities. Please explain to me clearly who is engaging them in sinful activities.' In reply, the Supreme Lord said, 'Arjuna! Lust (kāma) arising from the mode of passion (rajo-guṇa) makes the jīva commit sinful activities. Kāma is the desire to enjoy material sense objects. When there is a hindrance in fulfillment of such desires it is converted to anger (krodha), which originates from the mode of ignorance (tamo-guṇa). Lust is very fiery and devastating in nature. Understand this to be the greatest enemy of all living beings."

In certain cases, the covering of the worldly beings with lust is not so strong (this is the position of the desire-less karma-yogis, where kāma is present in the form of a bud). When that covering is stronger, the living beings cannot remember the Supreme Lord in spite of obtaining a human birth.

The consciousness of those human beings who are extremely moral but do not believe in God, is comparable with that of the beasts and birds. When lust envelops the living entities even further, they exist in a state of covered consciousness, e.g. trees, etc. The purity of the consciousness of the living entities that have not accepted the service of Sree Kṛṣṇa by their own free will subsides and takes shelter of kāma. Consequently, their consciousness gradually becomes covered until it finally becomes inert. This process is called conditioning, due to binding material activity (karma-bandha) or the undergoing of the miseries of the material world (saṁsāra-yātana).

In the 16th Chapter of Sreemad Bhagavad Gītā (daivāsurasampad-vibhāga-yoga) Sree Kṛṣṇa said, "Those who are envious and cruel, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life. In other words, the activities performed due to their nature gradually increase their demoniac mentality further and further. After being born in

demoniac species, these ignorant living beings sink down to the most abominable state of existence."

tri-vidhaṁ narakasyedaṁ
dvāraṁ nāśanam ātmanaḥ
kāmaḥ krodhas tathā lobhas
tasmād etat trayaṁ tyajet

(Sreemad Bhagavad Gītā 16.21)

[There are three gates leading to the hell of self-destruction: passion for the fulfillment of desires (kāma), anger, (krodha), and greed (lobha). Therefore, intelligent persons give up these three completely.]

na jātu kāmaḥ kāmānām
upabhogena śāṁyati
haviṣā kṛṣṇa-vartmeva
bhūya evābhivardhate

(Sreemad Bhāgavatam 9.19.14)

[By pouring clarified butter (ghee) onto fire, it cannot be extinguished but will only increase.

Similarly, if we fulfill our sense pleasures, the hankering to enjoy will keep on increasing and will not grant deliverance from them.]

Our Most Revered Gurudeva used to say with assertion that the remedy for the alleviation of material desires is as follows: If a small quantity of ghee is poured into a fire, it will increase the fire, but by pouring a huge quantity of ghee at a time, the fire will be extinguished. Similarly, if we have an intense craving for the Absolute Whole, Sree Kṛṣṇa, that craving will extinguish the fire of worldly desires, those of sense gratification, or kāma. As an example, Mahārāj Yayāti of the Chandra Dynasty relinquished the desire to attain the heavenly planets and aspired for the association of bona fide sādhus to obtain Supreme Lord Sree Kṛṣṇa.

After carefully considering the instructions of the Supreme Lord, predecessor āchāryas (guruvarga) and scriptures, it can be concluded that there is no way other than devotion to the Supreme Lord to

bring about all auspiciousness and to ameliorate the heart disease, or kāma, of the living entities.

Sreela Rūpa Goswāmī, in his Bhakti-rasāmṛta-sindhu (Pūrva Vibhāga, 4th Wave, 11th Verse), has explained the various stages of devotion to the Supreme Lord for the sincere votaries aspiring for their ultimate benefit:

ādau śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt
tato niṣṭhā ruchis tataḥ

athāsaktis tato bhāvas
tataḥ premābhyudañchati
sādhakānām ayaṁ premṇaḥ
prādurbhāve bhavet kramaḥ

First comes śraddhā. Sree Chaitanya Charitāmṛta Madhya-līlā 22.62 states: *śraddhā śabde viśwās kahe sudhṛḍha niśchaya, kṛṣṇa bhakti kaile sarva-karma kṛta haya*. Śraddhā means having confident, firm

faith that, by performing devotion to Sree Kṛṣṇa, all other duties are performed. After śraddhā comes the association of bona fide devotees (sādhu-sanga), then comes the following of spiritual practices (bhajana-kriya), followed by freedom from vices (anartha-nivṛtti), which leads to steadiness in devotion (niṣṭha), followed by a taste for the performance of devotional activities (ruchi), which culminates in attachment to the Supreme Lord (āsakti). These are the stages of sādhana-bhakti. After this, the preliminary stage of transcendental love of Godhead (bhāva) is aroused in the votary and, finally, attainment of the highest stage of transcendental love (prema). This is the outline of the gradual process of development of divine love in the practitioners (sādhakas).

bhakti-mūla sukṛti haite śraddhodaya
śraddhā haile sādhu-sanga anāyāse haya
sādhu-sanga-phale haya bhajanera śikṣā
bhajana-śikṣār sange nāma-mantra-dīkṣā

bhajite bhajite haya anarther kṣaya
anartha kharvita haile niṣṭhāra udaya
niṣṭhā-nāme yata haya anartha-vināśa
nāme tata ruchi krame haibe prakāśa

ruchi-yukta nāmete anartha yata yāya
tata-i āsakti nāme bhaktajana pāya
nāmāsakti krame sarvānartha dūre haya
tabe bhāvoday haya eita niśchaya

iti madhye asat-sange pratiṣṭha janmiyā
kuṭīnāṭī dwāre deya nimna phelāiya
ati sāvadhāne bhāi asat-sanga tyaja
nirantara parānande harināma bhaja
(Sree Bhajana-rahasya)

[Faith originates by performing deeds that generate devotion (bhakti-mūla sukṛti). From faith, one easily achieves saintly association (sādhu-sanga), the fruit of which, is receiving instructions pertaining to devotional service (nāma-mantra-dīkṣa). By performing devotion continuously, the

misgivings in the heart are destroyed (anartha nivṛtti) and one becomes steady in devotion (niṣṭha). Proportionate to the extent that one chants the Holy Name with firm faith, anarthas will be washed out and one will gradually develop a taste (ruchi) for the Holy Name. As the anarthas vanish while chanting the Holy Name with taste, one gets an attachment to it (āsakti). At this stage all anarthas retreat into the distance and then, undoubtedly, one develops ecstatic feelings (bhāva). However, if false prestige should arise in the interim due to association with non-saintly people, duplicity will sprout and cast the votary to the lowest state. Therefore, carefully give up the association of non-devotees and blissfully serve the Holy Name uninterruptedly.]

varaṁ hutavaha-jwālā pancharāntaḥ vyavasthitiḥ
na śouri-chintā-vimukha-jana samwāsa vaiśasam

(Kātyāyan Saṁhitā,
Bhakti-rasāmṛta-sindhu Pūrva 2.51)

[Staying in a blazing fire or being encaged is

much better than the danger of associating with those who are averse to Sree Kṛṣṇa.]

I had the opportunity to hear from Most Revered Gurudeva, the founder-ācharya of Sree Chaitanya Gauḍīya Maṭh, about the superiority of the gopīs and paramount devotion of Sreematī Rādhika among the various ranks of devotees. Both Dhruva and Prahlād realized the Supreme Lord through devotion, but Prahlād's realization is superior to that of Dhruva's. Dhruva's devotion was actuated by material desires (sakāma) although he later became free of those desires (niṣkāma). However, Prahlād's devotion was without any material motivation from the very start. Hanumān is superior to Prahlād. Prahlād had no scope to hear and sing the glories of the Lord, and had no opportunity to serve his object of worship by engaging all the sense organs, due to living in a hostile environment. On the other hand, Hanumān had the opportunity to carry out the direct orders of his beloved eternal master, Sree Rāmachandra, and to serve Him in various ways as an obedient servant.

To the extent that one performs service to the Lord, then to that same extent one attracts the affection of the Lord. Hence, Hanumān is superior to Prahlād in devotion. Further, Arjuna, one of the Pāṇḍavas, by whose devotion in the mood of friendship (sākhya-rasa) Sree Kṛṣṇa became a chariot driver and followed his commands, is superior to Hanumān. The Yādavas are superior to the Pāṇḍavas because Sree Kṛṣṇa took birth in the Yadu Dynasty. They climb on the shoulders of Sree Kṛṣṇa and place Him on their own shoulders, playing with Him unrestrictedly. Amongst the Yādavas, Uddhava is foremost. Sree Kṛṣṇa sent him to Vraja-dhāma where he was utterly stupefied upon seeing the unfathomable divine love of the gopīs. He desired to take birth in Vraja-dhāma as a shrub, creeper or herb. Among the gopīs, Rādhārāṇi is foremost.

Sree Uddhava spoke the following prayers:

āsām aho charaṇa-reṇu-juṣām ahaṁ syāṁ
vṛndāvane kim api gulma-latauṣadhīnām

yā dustyajaṁ sva-janam ārya-pathaṁ ca hitvā
bhejur mukunda-padavīṁ śrutibhir vimṛgyām

(Sreemad Bhāgavatam 10.47.61)

[Alas! May I have the good fortune to be born in Vṛndāvana-dhāma as a shrub, creeper or herb, which are blessed with the opportunity of serving the lotus feet of the gopīs of Vraja. The gopīs have renounced their own kinsmen, who are difficult to be disowned, and they even abandoned the virtuous path as enjoined by the Vedas for the sake of worshipping the lotus feet of Mukunda, which are sought after by the emancipated saints.]

Sree Uddhava prays to the dust of the lotus feet of the gopīs:

vande nanda-vraja-strīṇāṁ
pāda-reṇum abhīkṣṇaśaḥ
yāsāṁ hari-kathod gītaṁ
punāti bhuvana-trayam

(Sreemad Bhāgavatam 10.47.61)

[I continuously pray to the dust particles (servants) of the feet of the gopīs of Vraja-dhāma, whose recitation of the glories of Sree Hari can sanctify the three worlds.]

The gopīs are serving Sree Kṛṣṇa by completely surrendering themselves to Him. Therefore, they know Him completely and are entitled to sing His glories entirely.

The five chapters focused on the rāsa-līlā in the 10th Canto of Sreemad Bhāgavatam describe the following pastimes: statements and counter-statements between Sree Kṛṣṇa and the gopīs in order to enjoy the beauty of rāsa, the sudden disappearance of Sree Kṛṣṇa from the activities of the rāsa-līlā, the gopīs wandering in various forests while frantically searching for Him and the anxious prayers of the gopīs to obtain the vision of His divine form.

How can the enslaved jīvas, who exhibit aversion to Supreme Lord Sree Kṛṣṇa, who are devoid of His audience (darśana) and bereft of the realization

of His sweetness, understand such high pastimes? They consider these pastimes to be like that of acts of mundane gross sense pleasures of worldly men and women or heroes and heroines while mistaking their own sense enjoyment to be Divine Love. Such ill-fated, ignorant and conditioned living beings court the danger of drowning in the ocean of the material world, where the miseries are never ending.

How can a jīva, entrapped by the external potency, which is comprised of the three modes of material nature, realize the transcendental pastimes of the Lord's personal associates, who have tasted His loving proximity? Such a thing will never be possible! For this reason, after the narration of the rāsa-līla, Vedavyāsa Muni has given a warning. Our Most Revered Gurudeva, during the course of his Harikathā, would often caution his disciples in this matter. This is confirmed as follows:

naitat samācharej jātu
manasāpi hy anīśvaraḥ

vinaśyaty ācharan mauḍhyād
yathārudro 'bdhi-jaṁ viṣam

(Sreemad Bhāgavatam 10.33.30)

[A person who is incapable and ineligible should never engage in such activities even mentally. For example, if anyone except Rudra were to drink the poison originating from the churning of the milk ocean, then they would definitely be destroyed. Similarly, if an ordinary person were to engage in such activities even due to gross ignorance, they would face destruction.]

Most Revered Sreela Gurudeva used to define the term 'anīśwara' in the above verse, when it refers to humans, as 'not īśwara', i.e. a person incapable of restraining their senses. It also means a person who does not believe in īśwara (God), i.e. one who does not accept Sree Kṛṣṇa as parameśwara (Supreme Personality of Godhead) but, instead, considers Him to be an ordinary human being endowed with extraordinary powers. They say, "If Kṛṣṇa can play with

billions of cowherd women, then what is the fault if an ordinary man plays with just three or four women? While Kṛṣṇa can enjoy ninety-five percent, at least five percent should be reserved for the common man." For those who desire to become a partner of Sree Kṛṣṇa to enjoy in this way, going through Sreemad Bhāgavatam is forbidden, not to speak of the chapters of rāsa-līla. In Sreemad Bhagavad Gītā (9.24) Sree Kṛṣṇa emphatically states, *ahaṁ hi sarva-yajñānāṁ bhoktā cha prabhur eva cha, na tu mām abhijānanti tattvenātaś chyavanti te*: "I am the only enjoyer and master of all sacrifices." Everything is meant for His enjoyment. The living entities, being enveloped by the illusory energy, act as enjoyers. They pose as 'little Kṛṣṇas' and desire to enjoy each other. This is the reason for the constant clashing of the self-interest of different people in this illusory world.

Sreela Viśwanātha Chakravarti has written in his commentary that a person who does not believe in the Supreme Lord is lowly and inert. Upon hearing Lord

Sree Kṛṣṇa's pastimes with the gopīs, those persons who do not believe in His supremacy consider them to be like the mundane affairs between an ordinary man and woman and, being completely covered by lust, they enter into hell. Rudra (Mahādeva) became blue-necked (nīlakaṇṭha) after drinking the poison emanating from the ocean of milk (kṣīra-sāgara). Arudra (one who is not Mahādeva) will be destroyed by the mere smell of the poison, not to speak of drinking it.

A lusty person is always egoistic and proud because he sees the inferior material objects as meant for his own enjoyment. A devotee in a loving mood toward the Supreme Lord always envisions objects as superior to him and thus naturally remains humble. Such a quality befits a devotee. If this quality does not exist then he is not a devotee.

The stage before attaining prema (transcendental divine love) is bhāva (development of ecstatic feelings). Sreela Rūpa Goswāmī has written in his

book, Sree Bhakti-rasāmṛta-sindhu (Pūrva 13.11), about the symptoms of a devotee in whom the bud of bhāva sprouts:

kṣāntiḥ vyartha-kālatvaṁ viraktiḥ māna-śūnyatā
āśā-bandhaḥ samutkaṇṭhā nāmagāne sadā ruchi
āsaktiḥ tad-guṇākhyāne prītiḥ tad-vasati-sthale
ityādyo 'nubhāvāḥ syuḥ jāta bhāvānkure jane

[For devotees in whose heart the bud of bhāva has just grown, the following symptoms are manifest: one remains un-agitated even if there is a cause of anxiety (kṣānti), one does not waste even a moment in activities other than serving Sree Hari (avyartha kālatā), one is averse to things not in connection with Sree Kṛṣṇa (virakti), one remains humble in spite of being superior (māna-śūnyatā), one remains firm in one's conviction to attain the Lord (āśābandha), one is extremely greedy to obtain the desired objective (samutkaṇṭhā), one has a constant taste for chanting the Holy Name (nāma gāne sadā ruchi), one has intense attachment to glorifying the Lord's

attributes (āsaktiḥ tad-guṇākhyāne) and one has attraction toward His abode (prītiḥ tad-vasati-sthale).]

Sreela Bhaktivinode Ṭhākura, in his own composition '*śuno he rasika jana, kṛṣṇa-guṇa agaṇana*' in Kalyāṇa Kalpataru writes:

vidhimārga-rata jane, swādhīnatā ratnadāne
rāgamārge karāna praveśa
rāga-vaśavartī haye, pārakīya bhāvāśraye
labhe jīva kṛṣṇa premāveśa

[To a person fixed in regulative principles, the Holy Name bestows the jewel of independence, placing him on the path of spontaneous devotion (rāga-mārga). That person, overcome by spontaneous attachment to the Lord, takes shelter of the pārakīya mood and goes on to become absorbed in ecstatic love for Sree Kṛṣṇa.]

One cannot achieve his cherished objective if one has no patience. In this regard, the teachings of Sreela Rūpa Goswāmī in Upadeśāmṛta (3rd Verse) is

to be especially remembered:

utsāhān niścayād dhairyāt
tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛtteḥ
ṣaḍbhir bhaktiḥ prasidhyati

[Being enthusiastic in practicing devotion, having firm faith, keeping patience in spite of delay in achieving the desired goal, executing the devotional principles like hearing and chanting the Lord's Name and glories, giving up sense gratification for pleasing the Lord, abandoning illicit connection with the opposite sex and the association of non-devotees and practicing the devotional rules and regulations following in the footsteps of saintly persons. By following these six principles one gets perfection in devotion.]

In the last verse of the five chapters about the rāsa-līla in the 10th Canto of Sreemad Bhāgavatam, the rāsa-līla is mentioned as being meant for uprooting kāma. This verse is to be especially considered:

vikrīḍitaṁ vraja-vadhūbhir idaṁ cha viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ
hṛd-rogam āśv apahinoty achireṇa dhīraḥ

(Sreemad Bhāgavatam 10.33.39)

[When a sober person hears the rāsa-līla pastimes of Sree Kṛṣṇa and the damsels of Vṛndāvana from Sree Guru with firm faith and sings those pastimes, he immediately attains pure devotion to the Supreme Lord and becomes successful in removing the heart disease, kāma, with no delay.]

Sreela Viśwanātha Chakravartipād has indicated in his commentary: The devotee who regularly hears, recites and sings the pastimes of rāsa-līla, the crest jewel among all other pastimes, attains the highest stage of devotional life. Even if he has the heart disease, kāma, just by taking shelter of such devotion, he can successfully destroy the disease in no time since prema is not weak and dependent like jñāna-yoga (path of empirical knowledge).

It can be ascertained thus that the heart disease, kāma, and kāma in relation to the Supreme Lord, are completely different. Only a sober person, who is aloof from the doctrine of atheistic ignorant fools who think that Divine Love can be attained in spite of being infected with the heart disease, kāma, can comprehend this difference.

An offender of the Holy Name and disbeliever of the scriptures cannot understand this subject. Without repeated submission to the gopīs of Vṛndāvana, it is far-fetched and far-sighted for even an intelligent person possessing a vast amount of knowledge in the scriptures to relish this highest mellow (rasa), the path laid out by the gopīs.

The predecessor scriptural preceptor of the Sāraswata Gauḍīya Vaiṣṇava lineage, Sreela Narottama Dās Ṭhākura in his book, Prema-bhakti-chandrika, has mentioned that the easiest way to be saved from the six vices (lust, anger, greed, illusion, madness and envy) is by directing them properly.

Since envy (mātsarya) is diametrically opposed to Divine Love (prema), he did not mention any method of its application in Kṛṣṇa's service. It is unnecessary to explain to a common man the consideration of a high class devotee, for whom attaining excellence is possible:

'kāma' kṛṣṇa karmārpaṇe, 'krodha' bhakta-dveṣi jane
'lobha' sādhusange harikathā
'moha' iṣṭa-lābha bine, 'mada' kṛṣṇa-guṇa gāne
niyukta kariba yathā tathā

[I will engage 'lust' by offering the fruits of my work to Sree Kṛṣṇa, 'anger' toward those who are envious of devotees, 'greed' for hearing topics about Sree Hari in the association of sādhus, 'bewilderment' when the dear-most objective is not attained and 'madness' for singing the glories of Sree Kṛṣṇa.]

A votary aspiring for his or her highest eternal welfare will apply 'anger' very cautiously to those who are envious of devotees. There is a radical difference between anger arising from prema and that

arising from kāma. The anger originated from prema is nectarean and beneficial for all, but anger that arises from kāma is poisonous and inauspicious for everyone. All activities directed toward satisfying Sree Kṛṣṇa and His devotees (kārṣṇa) are always beautiful and all-auspicious. If the target is missed then everything turns inelegant and inauspicious. Deceitful activities are always condemnable.

For example, the two sons of Kuvera, namely Nalakuvera and Manigriva, achieved the close proximity of Sree Kṛṣṇa after being cursed by the pure devotee, Nārada. Sreela Kṛṣṇa Dāsa Kavirāja Goswāmī chastised his own brother while favoring Mīnaketan Rāma Dāsa, a personal associate of Sree Nityānanda Prabhu, and thus got the darśana of Sreeman Nityānanda Prabhu in a dream and attained Vṛndāvana-dhāma. Even though Sreeman Mahāprabhu did not approve of the orders and instructions of Sree Rāmachandra Pūrī, He never misbehaved with him or reproached him, as he was the god-brother of His guru.

The main objective of worshipping the Supreme Lord is to satisfy Him. In this context there is a description in the 5th Chapter of the 7th Canto of Sreemad Bhāgavatam where, in reply to a question by Yudhiṣṭira Mahārāj, Sree Nārada Ṛṣi says, "A glass worm confined in the hole of a wall by a bumblebee always thinks of the bee in fear and enmity and later becomes a bee because of such remembrance. Similarly, when the conditioned souls think about the Supreme Lord, who appears in a human form in this world through His own potency, even as an enemy, such remembrance of Him in the mind purifies them from all sins and they attain Him."

kāmād dveṣād bhayāt snehād
yathā bhaktyeśvare manaḥ
āveśya tad-agham hitvā
bahavas tad-gatim gatāḥ

gopyaḥ kāmād bhayāt kaṁso
dveṣācchaidyādayo nṛpāḥ

sambandhād vṛṣṇayaḥ snehād
yūyaṁ bhaktyā vayaṁ vibho

(Sreemad Bhāgavatam 7.1.30, 31)

[Everyone, whether pious or impious, will attain Him finally but the difference in the results obtained by them due to their different practices (sādhana) is to be deliberated logically. Many persons have become sinless and have attained salvation (mukti) or love (prema) by constant remembrance of Sree Kṛṣṇa due to lusty desires (kāma), or out of enmity (dveṣa), out of fear (bhaya) or due to affection (sneha). Please listen attentively: the gopīs attained Him due to kāma; Kaṁsa due to bhaya; Śiśupāla and other kings due to dveṣa; the Vṛṣṇis due to their family relation (sambandha); you Pāṇḍavas by your sneha and we, the general devotees, by devotional service.]

Sreela Viśwanātha Chakravarti has written in his commentary: *gopyaḥ kāmāt pūrva-vyākhyā-yuktaiva snehotthādeva, na tu sāmānyataḥ*. As mentioned

earlier, the Vraja gopīs attained Sree Kṛṣṇa due to their lust arising from love but not by mundane lust, which is the desire to satisfy one's own self:

sahaja gopīra prema,—nahe prākṛta kāma
kāma-krīḍā-sāmye tāra kahi 'kāma'-nāma

(Sree Chaitanya Charitāmṛta,
Madhya-līlā, 8.214)

[The gopīs possess natural love for the Supreme Lord. Their lusty desire is not to be compared with mundane lust. However, since their transcendental love externally appears to be like mundane lusty affairs, it is sometimes termed as lust.]

premaiva gopa-rāmāṇāṁ
kāma ity agamat prathām
ity uddhavādayo 'py etaṁ
vāñchanti bhagavat-priyāḥ

(Bhakti-rasāmṛta-sindhu 1.2.285)

[The pure love of the gopīs to Sree Kṛṣṇa is

sometimes considered to be lusty. The dear devotees of the Lord, headed by Sree Uddhava, desire to taste that love.]

nijendriya-sukha-hetu kāmera tātparya
kṛṣṇa-sukha-tātparya gopī-bhāva-varya
nijendriya-sukha-vāñchā nāhi gopikāra
kṛṣṇe sukha dite kare saṅgama-vihāra

(Sree Chaitanya Charitāmṛta,
Madhya-līlā, 8.216-217)

[The objective of lust is personal sense gratification but the only desire of the gopīs is to satisfy the senses of Sree Kṛṣṇa. The gopīs do not desire even a pinch for their own personal sense gratification. In order to give pleasure to Sree Kṛṣṇa they mingle and enjoy with Him.]

The mood of Sreematī Rādhika, the crest jewel among the one-pointed subservient devotees of Sree Kṛṣṇa, the culmination of Absolute Love (prema), is demonstrated in the following verse:

nā gaṇi āpana-duḥkha, sabe vāñchi tāṅra sukha,
tāṅra sukha—āmāra tātparya
more yadi diyā duḥkha, tāṅra haila mahā-sukha,
sei duḥkha—mora sukha-varya

(Sree Chaitanya Charitāmṛta,
Antya-līlā, 20.52)

[I do not mind my personal distress. I only wish for the happiness of Sree Kṛṣṇa, for His happiness is the goal of My life. However, if He feels great happiness in giving Me distress then that distress is the highlight of My happiness.]

A devotee has no separate happiness of his own apart from pleasing Sree Kṛṣṇa. A devotee who is established in such a mood cannot be inflicted with pain by anyone.

Commentary by Sreela Bhaktisiddhānta Saraswati Ṭhākura: Lust (kāma) is not the propensity of a service attitude to Sree Kṛṣṇa, the all-knowing Personality of Godhead, but is distinguished by taking pleasure in things other than Sree Kṛṣṇa. On

the other hand, the objective of love (prema) is to serve Sree Kṛṣṇa and please Him only. The kāma of the gopīs is none other than prema because they do not hanker for personal sense gratification. They engage other female companions (sakhīs) of their group (svajātīya) in His service and, being thus ordered, the sakhīs engage themselves in His service for His pleasure only, thereby satisfying the desire of Sree Kṛṣṇa (kṛṣṇa-kāma).

sei gopī-bhāvāmṛte yāṅra lobha haya
veda-dharma-loka tyaji' se kṛṣṇe bhajaya
rāgānuga-mārge tāṅre bhaje yei jana
sei-jana pāya vraje vrajendra-nandana

(Sree Chaitanya Charitāmṛta,
Madhya-līlā, 8.219-220)

[One who is attracted by the ecstatic love of the gopīs does not care about the Vedic principles and popular opinion, but instead renders service to Sree Kṛṣṇa following the path of spontaneous

love (rāga mārga) and attains Vrajendranandana of Vṛndāvana.]

Sreela Bhaktivinode Ṭhākura's commentary, which flows with nectar (amṛta-pravāha-bhāṣya): One who has faith in devotion with rules and regulations (vaidhi-bhakti—64 forms of devotion) attains eligibility for it. The inhabitants of Vraja have a natural love for Sree Kṛṣṇa. By seeing the gopīs love for Sree Kṛṣṇa, the greed for that mood makes one eligible to serve Him in spontaneous love (rāga mārga). For one serving on the path of spontaneous love, giving up attachment toward the varṇāśrama-dharma and other Vedic dharmas is easily achieved.

Most Revered Sreela Gurudeva used to elaborately explain the significance of the two words śraddhānvita and anusṛṇuyāt in his purport to the verse: *vikrīḍitaṁ vraja-vadhūbhir idaṁ* in the 10th Canto of Sreemad Bhāgavatam. Those who attribute material qualities to Sree Kṛṣṇa and call Him

an ordinary mortal, a man with extraordinary power, a superman, or an expert diplomatic politician, do not actually have faith in Him. Such people are not even entitled to hear Sreemad Bhāgavatam, not to speak of the highest and sweetest pastimes of Sree Kṛṣṇa with the gopīs. If such persons, lacking eligibility, hear these pastimes and consider them to be like lusty affairs between ordinary men and women, they fall down into the darkest regions of hell (Raurava). One may get the eligibility to enter into these highest pastimes gradually after realizing the Supreme Divinity of Sree Kṛṣṇa by associating with His own personal associates and pure devotees. The mansion of devotion can only be constructed on the spiritual foundation of knowledge of one's relationship with the Supreme Lord (sambandha-jñāna).

Knowledge of the Lord will descend into the heart of a soul surrendered to the preceptorial channel. One should hear from a person who has heard the message of authentic scriptures (śrautavāṇi). A bona fide guru will reveal the esoteric,

the more esoteric and the most esoteric pastimes of Divine Love to a disciple as per the disciple's eligibility. By one's personal endeavor in the ascending process (ārohapantha) none of these pastimes can be understood. It is impossible to enter into the most intimate pastimes by our own endeavor.

The living beings of this blessed Kali-yuga (iron age) are most fortunate because the highest objective and the greatest wealth, Divine Love (kṛṣṇa-prema), is obtained just by performing congregational chanting (sankīrtana) of the Holy Names of Sree Kṛṣṇa. Sreeman Mahāprabu said, *harṣe prabhu kahena, "śuna swarūpa rāmarāi, nāma sankīrtana-kalu parama upāya"*: "Listen Swarūpa Dāmodara and Rāi Rāmānanda, nāma-sankīrtana is the greatest panacea in this Kali-yuga."

The instructions in his treatise about 'Teachings of Mahāprabhu' written by Most Revered Śikṣā Guru Sreemad Bhakti Promode Purī Goswāmī Mahārāj (vide Sree Chaitanya Vāṇī, year 25, Issue No. 1,

Page 62) are of special importance: While having a very strong inclination for tasting the mundane pleasures of the senses, discussions about the divine transcendental mellows will never bear fruits. For that reason, our predecessor āchāryas who have seen the Truth and who are our ever well-wishers, have especially and repeatedly advised us to worship the Holy Name (nāma-bhajana) with great reverence in order to gradually make progress on the path of devotion. While displaying apathy toward nāma-bhajana it is highly dangerous to pose oneself as a devotee relishing the highest transcendental mellows (rasika-bhakta).

(Translated from the original Beṅgāli article published in Sree Chaitanya Vāṇī, Year 43, Issue No. 10, Page 226.)

Author

His Divine Grace Sreela Bhakti Ballabh Tīrtha Goswāmī Mahārāj appeared in 1924 in Assam, India, on Rāma-navami, the most auspicious appearance day of Bhagawān Lord Rāmachandra. He was adorned with the exceptional qualities of humility, obedience to superiors, detachment from worldly objects and a strong inclination towards eternal truth from his childhood.

After completing his Master's Degree in Philosophy in 1947, he became attracted by the divine personality of his Spiritual Master, His Divine Grace Sreela Bhakti Dayita Mādhava Goswāmī Mahārāj, and fully dedicated his life to his service. Sreela Mādhava Goswāmī Mahārāj was one of the foremost followers of Sreela Bhakti Siddhānta Saraswatī Ṭhākur Prabhupād and also founder of the devotional institution, Sree Chaitanya Gauḍīya Maṭh, which has over twenty branches in India alone.

Sreela Tīrtha Goswāmī Mahārāj excelled in following all the devotional traits of Sreela Mādhava Goswāmī Mahārāj and, through his untiring service attitude, marked his valuable contribution to the activities of the mission. He very soon became the Secretary of the organization. In 1961 he was awarded sannyās, the vow of renunciation. After the disappearance of Sreela Mādhava Goswāmī Mahārāj in 1979, Sreela Tīrtha Goswāmī Mahārāj was appointed his successor as āchārya of the Maṭh.

For more than six decades, Sreela Tīrtha Goswāmī Mahārāj has been engaged in preaching the gospel of Sree Chaitanya Mahāprabhu's universal divine love. His loving affection, charming personality and pure devotional conduct attracted the hearts of all who came in contact with him. Consequently, innumerable persons all over the world have taken his shelter and have been initiated into the all-embracing path of Chaitanya Mahāprabhu.

In 1997, at the request of Sreela Bhakti Promode

Purī Goswāmī Mahārāj, he set his holy foot prints outside India. His preaching tour took him to various countries including UK, Holland, France, Spain, Italy, Austria, Germany, Slovenia, Russia, Ukraine, Singapore, Malaysia, Indonesia, Australia, Hawaii and throughout the continental US.

In addition to his role as āchārya of Sree Caitanya Gauḍīya Maṭh, Sreela Bhakti Ballabh Tīrtha Goswāmī Mahārāj, presently the senior-most in the Vaiṣṇava community, serves as the beloved āchārya of GOKUL (Global Organization of Krishnachaitanya's Universal Love), which he founded in 1997. He also serves as President of the World Vaiṣṇava Association (WVA).